

writing which otherwise provides Guenther's apparatus. If "ethical" be used at all, I would suggest "ethically commendable demeanour" or something of the kind.

The *Jewel Ornament* displays an amazing love for captions and subcaptions, for categorizing, quotation and cross-reference, psychological insight of considerable subtlety, and occasionally at least, exquisite poetical beauty (e.g. p. 91 ff—the paradigm of a mother's devotion to her child). Guenther's thoroughness can hardly be surpassed: there is a succinct introduction explaining the general problems of the text and its genre, twenty-one chapters of translation; a fine guide to Tibetan pronunciation, inculcating the Lhasa (dbus) dialect. This guide has great value of its own, quite apart from the text. There follow eleven pages of Tibetan, Sanskrit, and Pali book-titles referred to or quoted from in the *Jewel Ornament*; seven pages of Tibetan and Sanskrit indices of technical terms, and finally an index of names and subjects. This book is bound to become a classic.

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Philosophy of the Buddha. By A. J. BAHM.
New York: Harper, 1959, 175. Bibliography, Index. \$3.00.

Professor Bahm has given us one of the most original analyses of early Buddhism to appear in recent years. It will provide the non-specialist with a sensible and readable account and the specialist with something to mull over. To one who has ploughed through scores of accounts of Buddhism in recent years, this one written in Rangoon has a refreshing flavor absent in the usual sacerdotal expositions.

Although Bahm considers that the Buddha's contributions warrant a kind of cosmic recognition (p. 73), he also has some sharp criticism to make of the early doctrine, which in the light of contemporary thought, provides a needed corrective. The weaknesses of the original doctrine of the Buddha are held to be: (1) imbalanced commitment to the middle-way, (2) greed for no views, (3) insufficient realism, for "real things may also contribute

to our happiness when they satisfy our desires." (pp. 151-2), (4) insufficient voluntarism, which is to say that if there is to be freedom of choice at all there *must* be desire, (5) extreme actualism as opposed to sufficient idealism about what *might* be done about improving the world and (6) insufficient instrumentalism because *nirvāṇa* is radically separated from its means. These criticisms are particularly directed at those who today hold that Gotama is flawless, those whose critical faculties have been dulled by tradition and dogma.

Bahm, finally, calls for new Buddhist studies to determine Gotama's own philosophy in the early scriptures. Perhaps it can "be reconstructed adequately only after first determining what type of refraction was likely to occur in the different mental prisms of each of his various reporters" (p. 159).

Buddhologists of long-standing will be intrigued by the common-sensical approach to the *Vinaya* and *Sutta Pitakas* as seen through the eyes of Bahm's organicism.

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Indo Pakistan Relations (1947-1955). By Dr. J. B. DAS GUPTA. Amsterdam: Djambatan, 1958. xii, 254. Bibliography. Dfl. 18.50 (= 35 s.)

The relations between India and Pakistan, according to this book, consist of an agglomeration of insoluble disputes. Their fundamental character and attempts to settle them have been reported before. The present book can therefore add nothing strikingly new but only details to the sad subject, the more so as the events since 1955 have not been included. The author provides a short, hence incomplete account of the rise of nationalism and communism in India. He then deals with the history of Partition, the Kashmir Dispute, the Canal Waters Dispute, the Evacuee Property Problem, and the Minorities. He scarcely mentions the less hostile trade relations or Kashmir politics, two topics with considerable influence upon the relations between the two nations. He also deals most cursorily with the broader questions of foreign policy, such as membership in the Commonwealth, participation in

the Colombo Plan, and exposure to common danger from the north, which have been known to soften the bitterness of the disputes between India and Pakistan.

The author makes his report in great detail and presents the facts objectively, though his rare evaluations tend, rather subtly, to support the Indian position. He restricts his account essentially to the official side of the story (in spite of a promise in the *Preface* that the work will study "historical forces"). This choice leaves important questions unanswered—for instance why both sides occasionally shift their positions—and tends to give the impression of superficiality. The author is apparently aware of this. For at the very beginning of the book he apologizes for neglecting domestic issues affecting external relations, and at the end he introduces ideology as the basic cause of all evil. And so, having retold the fairly well known story of the disputes on 211 pages, he devotes ten to what he considers the essential conditioner of Indo Pakistan relations. These ten pages are interesting and a good beginning to a needed study in depth of the unhappy situation on the subcontinent. But the author remains, once again, on the surface. He states the differences in the beliefs and values of the two nations. Yet he fails to go beyond abstract description, he does not attempt to prove his assertion of the primacy of ideology and to demonstrate its influence in concrete political situations. He should have done so, for some of the disputes (e.g. canal waters, evacuee property) could quite well be explained on non-ideological grounds.

This omission contributes to occasional contradictions and shifts in the author's viewpoint, and therefore leads to some inadequately supported conclusions. American aid to Pakistan, for example, rather than ideology is branded as "the most decisive factor in undermining the agreement on Kashmir" (p. 145). The author's gloomy conclusion that the quarrels between the two nations could not be expected to be solved "in any foreseeable future" (p. 240) might have been less certain and sweeping had he remembered his own denial (p. 10) of the necessity of ideology as a divisive factor, when he remarked that "religion in the spiritual sense of the term is not a divisive force in a modern polity" but that it has been used

in India "as a tool for furthering aims other than religious" and when he pointed out that communalism has been non-existent in modern India for long periods. He does not probe into the question who is using the tool, how, and for what purpose, perhaps because he decided to deal with "forces" rather than individuals (p. 1). Nevertheless, in social relations "forces" become effective through individuals, and in Asia especially foreign policy is usually the preserve of a very few people. The book is therefore inevitably full of references to important individuals. The author might have reached more qualified and substantiated conclusions had he devoted himself more to these individuals—even if it is overly simplifying to say, as some observers have done, that Indo Pakistan relations will become peaceful with the disappearance of the present generation of leaders from the public scene.

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The Pathans 550 B.C.—A.D. 1957. By OLAF CAROE. New York, St. Martins Press, 1958. pp. xxii + 521. \$12.50.

The issue of the accession of Kashmir to either Pakistan or India arises primarily because of a precipitous action taken by the Pathans late in 1947, an action designated in official records as the "invasion by tribesmen." The tribesmen referred to are the Pushtu-speaking Pathans of the North-West Frontier Province, now an area of Pakistan. Sir Olaf Caroe, author of *Wells of Power* and *Soviet Empire*, presents in this handsome volume the first modern, comprehensive study of these Central Asian peoples. It has long seemed to this reviewer that the several books thus far published on the Kashmir problem did not give sympathetic enough treatment of Pakistan's relations with the Pathans. The Pathans were never lightly to be dealt with, for their fierce independence was at once admired and un subdued by the British. Once they associated the alleged oppression of their Muslim brethren in Kashmir with the Islamic phenomenon of *jihad*, or holy war, there was no stopping their incursion across the Punjab into Kashmir.